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he thought as a non-Christian Jew," and (on Ode 4) "The author has advanced beyond the utmost limit of mystical Essenism into mystical Christianity." In regard to unity of authorship and non-interpolation Mr. Abbott agrees with the opinion which seems to be prevailing. As to date Mr. Abbott contends for the turning-point of the first century, soon after the accession of Nerva. Against this the case which Dom Connolly tries to make for dependence of the Odes upon the *Descensus ad Inferos* in the *Gospel of Nicodemus* does not seem to the reviewer to be proved. A renewed reading of the Odes has strengthened the first impression of the present reviewer that these odes belong to the fresh and inspired enthusiasm of the earliest age of Christianity, perhaps to those enthusiastic, pre-Montanist circles, in part Jewish (cf. Apc. Jo., Ignatius, Justin Martyr), in Asia Minor which produced the Johannine literature.

In conclusion perhaps a few remarks of the reviewer's own will not be amiss. The parallelism between Ode 28:8, 14 and 41:8 is as close and as notable as other parallelisms that have been pointed out within the Odes. Has the alliteration and assonance in Teth in Ode 35 been noted? If in Ode 38:8 "the torments which imagine (prefigure) the fear of death" seems impossible, the reading --- for --- is suggested. In 38:14 --- should be translated "mind," a good old Syriac usage, especially in translation of Old Testament Hebrew (cf. Payne-Smith, *Thesaurus*, 1877). For Ode 38:17 a close parallel is found in Isa. 49:16. In 38:21 --- for --- seems the natural reading. Finally may we hope that in the next edition of the Odes in Syriac the need expressed by Mr. Abbott may be met and the material by him and others gathered may be utilized by the addition of an index of Syriac words and by a marginal apparatus of parallel passages from biblical and other literature?

MARTIN SPRENGLING

HARVARD UNIVERSITY

GUIGNET'S STUDY OF GREGORY NAZIANZEN

When a coterie of able French scholars sets to work upon the historic appreciation of the brilliant Christian rhetors of the fourth and fifth centuries, the result is a happy combination indeed. The swan song of that ancient Mediterranean world of plastic Grecian beauty will surely strike in the Gallic mind and temperament a warmer answering chord, than it could hope to find in the deliberate, serious-minded Teuton or the precise, matter-of-fact Anglo-Saxon. Eduard Norden in his *Antike Kunstprosa* has confessed himself much indebted to the nice observations

of French philologists of an older school. The school of Norden and Wendland have reason to congratulate themselves on the accession of a new group of well-equipped French fellow-workers to their ranks. In 1906 L. Méradier worked out *L'influence de la seconde sophistique sur l'œuvre de Grégoire de Nysse*; in 1908 F. Boulenger published *Grégoire de Nazianze. Discours funèbres en l'honneur de son frère Césaire et de Basile de Césarée*; now Mr. Guignet presents us with a full examination¹ of the Nazianzene Gregory's work and worth as an orator and a writer of letters.

Mr. Guignet has conceived his task as an important detail to be worked out on the line of inquiry followed by Norden, *op. cit.*, and by Wendland in his *Hellenistisch-römische Kultur*. Two currents issue from the crumbling ruins of the ancient world. One is of it, the dying effort of its spent intensity: it is the pride of pagan Greece, conscious art, beauty of form with meticulous nicety of detail, growing ever more shallow, dissipating its energy in smaller and ever-smaller rivulets. The other is the new force detaching itself from the dying agonies of the old Mediterranean "universe", Christianity, pioneer, careless of form, conscious of its infinite superiority in the wealth and depth of its thought-content. Gregory of Nazianz represents the point of greatest perfection reached by the ancient world in the fusion of these two currents. In him and his two eminent countrymen and contemporaries, Basil the Great and Gregory of Nyssa, the whole movement is admirably summed up. Basil, astute, diplomatic, harks back, not without something of the artificiality attaching to conscious archaism, to primitive Christian simplicity; Gregory of Nyssa is enthralled, enslaved by the tyrannous formality of the sophistic rhetoric of his day; Gregory of Nazianz masters the Asianic sophist's nicety of diction and uses it genially to present the form which Christianity assumed in his masterful mind.

It is in the main the sophistic disk of the scales which is examined in great detail in Mr. Guignet's book. After an introductory chapter on the general causes of the progressive infiltration of Hellenism into Christian literature, Mr. Guignet traces the points at which Gregory comes into contact with contemporaneous sophistry back to the Christian rhetor Proheresius and the Asianic sophist Himerius. Thereafter the opinions of Gregory on the profane; the unity and fixity of the influence of sophistic rhetoric on his writings as over against the apparent vacillation and contradictoriness of his opinions on it; his oratorical

¹ *Saint Grégoire De Nazianze, orateur et épistolier.* Par Marcel Guignet. Paris: Alphonse Picard et Fils, 1911. 327+115 pages. Fr. 10.

works; his style as exhibited in the general structure of his periods, in his striving for parallelism of clauses and the whole mechanism of Gorgian schemata, in his use of highly colored figures of speech, metaphors, similes, ecphrasis, and in the general structure of his discourses; his dialectic argumentation and his use of allegorical interpretation are taken up in turn. A special examination of the epidictic discourses precedes the summary conclusion.

A second treatise deals with Gregory's epistolary style. In the days of Gregory, when men went into ecstasies over the letters of their literary friends and read them aloud as an intellectual feast to an admiring circle of acquaintances, even more than in the days of Cicero did writers of note put their very best into their correspondence. In comparison with the vain and formal Libanius and with the severely Atticistic Basil, Gregory, in his letters to friends, letters of recommendation, episcopal epistles, now sprightly, now ironical, now serious in tone, again stands out as the masterful, genial mind of his time.

Altogether, Mr. Guignet's study is a careful, sympathetic, admirable piece of work. In the chapter dealing with Gregory's opinion of the profane, in which utter condemnation of pagan education alternates with the proud boast that he himself is master of it, it is not, perhaps, brought out quite clearly enough that this antithesis is founded in the very character of the times, as reflected in the antithetic style of the Sophists and in the deeper contrasts exhibited by Christianity. The inquiry for the sources of similes and metaphors is, perhaps, not quite wide enough. Should Gregory's use of the physician, e.g., and more especially of the good shepherd, which in the Gospel of John itself, certainly in the Shepherd of Hermas, shows affinity, direct or indirect, with the Hermetic literature of Poimandres, be wholly uninfluenced by anything outside of the New Testament? The language is certainly unbiblical; and the simile adduced by Mr. Guignet himself on p. 166 is unbiblical. Should not some room have been allowed for the unwritten Cynic preaching of the preceding centuries? Not to appear captious it must be said, on the other hand, that such minor oversights, perhaps deliberate omissions and limitations, as in the case of rhythms, do not detract from the genuine value of the book.

It is, however, a matter for real regret that so careful a study should have been so carelessly executed in the printing. Bad alignment and rather numerous misprints, enumeration of which may be spared the reader, disfigure more than one page.

M. SPRENGLING

HARVARD UNIVERSITY